

Temperance Song.

SELECTED BY ANNIE MIDDLEKAUFF.

Out in the gloomy night sadly I roam,
I have no mother dear, no pleasant home,
No one cares for me; no one would cry,
Even if poor little Beattie should die.
Weary and tired I've been wandering all day,
Asking for work, but I'm too small they say.
On the damp ground I must now lay my head,
Father's a drunkard and mother is dead!

We were so happy till father drank rum,
Then all our sorrow and trouble begun;
Mother grew pale and wept every day—
Baby and I were too hungry to play;
Slowly they faded till one summer night
Found their dead faces all silent and white;
Then with big tears slowly dropping I said,
Father's a drunkard and mother is dead!

Oh! if the temperance men only would find
Poor wretched father and talk very kind,
If they would stop him from drinking, why, then
I should be so happy again!
Is it too late temperance men? please try,
Or poor little Beattie must soon starve and die;
All the day long I've been begging for bread—
Father's a drunkard and mother is dead.

con. All One. Rev.

BY J. B. LAIR.

It is perfectly right and proper to be liberal and generous, but it is not right to be so liberal and bending as to compromise Gospel principles, and for that reason I desire to be allowed the privilege to take a position, and if I do not support my position, I simply fail. And as there is a demand for doctrine, I wish to look in that direction at least, and yet—if doctrine it is, it will be outside of the general channel. There is, however, too much running into the old groove anyway, and if I can deduce something from the Scriptures, that will aid in the matter of church government and set us on a solid basis on that point, I shall be happy to do so.

I wish to notice first the object of Christ's mission into the world. And I can find no more appropriate language to express it than what Isa. uses viz., "the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." 61: 1. See also Isa. 42: 7, Luke 4: 18, and Heb. 2: 14, 15, etc. This is what was prophesied of Christ. Not only were the prisons to be opened, and the bound go free, but the eyes were to be opened as well, and the understanding, that they might understand too. And if people do not see and understand, they are not capable of receiving what Christ intended they should receive.

Having the prophecy, let us see what the facts are in its fulfilment. John says, "the law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. Then he says if "ye shall know the truth, the truth shall make ye free." And again, "If the Son therefore shall make you free, ye shall be free indeed." John 8: 32, 37. By the same process that we are made free, we become the children of God, "then heirs, heirs of God and joint heirs with Christ." And we are not "to receive the spirit of bondage again unto fear, but the spirit of adoption whereby we cry Abba Father." These Scriptures prove that the child of God is free, so far as man is concerned, but "servants to Christ," and to Christ only. John says, "if the Son make you free then are you free indeed."

Now what is true of one individual is true of every one. Hence we are all one in Christ, and Paul declares "every one members one of another." Rom. 12: 5. This is the crowning declaration that makes all one and all equal. If it is true that all—"every one are members one of another," it cannot be possible that one could be the member of another.

Now I appeal to every honest unbiased mind and ask if we are all one in Christ, and if we are all free how can there be one above another? How can one have authority over another? I ask for the Scripture that would prove such a doctrine.

But it is thought and said that the church has authority. Very well let us see. What is the church? It is made up of these same free children of their Master Christ. Now if some one is in

authority, some body must be servants, and we are told again that "we are Christ's servants" and that "we cannot serve two Masters." If the church is to be ruled, or governed by any other than Christ, who shall elect these rulers? If it is answered the church, I answer that the church is made up of finite mortals, and then these finite mortals choose one of their number—a frail mortal too—to rule—who? Christ's children, Christ's freemen, the body of Christ, and the fact is plain that Christ's children have two Masters. That state of affairs is not in accord with the teaching and spirit of the Gospel. I know that it is the general accepted idea that the church has authority over its members. This is equivalent to saying that the church has authority over itself. Well then, if the church has the authority over itself, where is Christ's authority? Has the church two Masters? If not, and Christ is the only Master and the only one having authority, why claim any authority for the church at all? I wish here to offer an exposition on the word church. Church is a corruption of *kuriake*, which signifies pertaining to a lord. Dr. Thomas says, "the Anglo Saxons took the first and last syllables of the Greek word *kuri ke*, which they spelled *circe*, but which is more obviously shown in the Scotch kirke; both of which are equivalent to the modern English church." The lords in Scotland are called kirks, and by noticing the relation existing between kirk and church we see at once that the name carries with it the idea of authority. But the facts are that it is a very improper application. The word used by Christ and the apostles was *ekklesia* and carried with it an entirely different thought. *Ekklesia* is a word compounded of *ek* "out of" and *klesis*, "a call or invitation," hence it means, "an invitation to come out," and applies to an assembly of people, convened in consequence of their acceptance of the invitation. This agrees with the Scriptures. For the mission of Christ was first to the Jews and afterwards by the apostles, to the Gentiles for the purpose of announcing to them an invitation from God to certain things, which, when accepted, became to the invited "the hope of their calling." God in his great mercy and goodness had determined to invite all, both Jews and Gentiles to a share in his grace, with glory and eternal life, upon certain specified and indispensable conditions. The result proposed by this invitation, and these conditions, was designed in the words of James, "to take out of the nations a people for His name," and the separation of this class from the general body of mankind constitute the ecclesia (the called out) the one body, the free men in Christ Jesus. Convened in consequence of their acceptance of the call or invitation, and not for the purpose of exercising authority over an individual or an assembly. But here we are confronted with the argument (?) that all organizations must have rules, or laws to govern them, and that these laws must be enforced by some authority.

This is true in a sense I admit, but here is where we get away from the truth. "He that would be great among you let him be servant of all." "He that exalteth himself shall be abased." Here is the expression of the spirit. The spirit here holds fast to the fact that they are "all one," or all equal. And the culminating deed of "the called" is the working out of their own salvation. Now pray tell what one can do by ruling over another, or others, and how can these be benefited by being ruled over?

No man dare exalt himself, for if he does he shall be abased. No man dare in justice to his Lord and Master, exalt another to authority, hence we see it is not possible for any one to be exalted to authority.

The tenor of the gospel is obviously to place men on a grand level, and Christ died to bring man up to that standard that he fixed by his examples and teachings. And now I ask what authority did Christ exercise? And "the servant cannot be above his Lord."

Just as every man is to work out his own salvation, in exactly the same sense is every man, I mean to say every child of God to govern himself. No one can work out the salvation of another, neither can one party govern the other party, to and advantage in the divine life, for the very good

reason that salvation is an individual matter. Christ died for every one in particular, so salvation becomes the particular business of every one individually. I do not mean to bar out good influence that one may have over another. I have reference to church government, that so much is said about these days. As no one can save another, the fact remains that each one must work out their salvation. They do that by believing and doing certain indispensable things, laid down by Christ the Savior, as conditions of salvation. Now when the individual does that, he in turn accepts the call and becomes one of the "called," or one of the ecclesia, and a number of these form an ecclesia as a consequence of their accepting and, doing the same thing, and not for the purpose of legislating and enforcing certain things upon each other. If those who can and do teach will by "upright walk and holy conversation" influence people to accept the conditions of the Gospel of Christ, and obey them from the heart, love and obey Christ only, I dare say there will be no need of a church government, save for the purpose of prosecuting the cause systematically.

The idea that one saint, that one of God's children should reign over another, or that even an assembly should rule over one is as absurd as anything can be. Christ did not judge while on earth, and said that "judge no man but the words that I have spoken they shall judge you in the last day." This settles the matter clearly, that the church holds no judicial authority. God alone holds that power, for "he has appointed a day in which he will judge the world by the man Christ Jesus." Not only that, but Christ absolutely forbid his children to judge one another, under the conditions that they should receive the same condemnation that they should impose on others. Matt. 7: 1, 2; Rom. 2: 1, 2, 3; and the reason is a clear case of the want of competency. Matt 7: 3, 4, 5. . . .

I am aware that there are those who parade Matt. 18: 17; Heb. 13: 17, etc., as a cudgel which the favored ones may use on those who do not dance to their piping. But if their version is correct, there is nothing plainer than a positive contradiction in the teachings of Christ, for Christ came and taught and died to free us, and Paul declares that we shall not receive the spirit of bondage again unto fear, but the spirit of adoption by which we become children of God, and the idea that one child shall reign over another is not after the mind of God, for they "are all one."

The Scriptures last above named are misunderstood just like Rev. 1: 6, 20, etc. There are those who claim that Christians are kings and priests now. If so I wonder when, and how, and where, they exercise in their priestly office, and whom they reign over." Well I readily admit that there is considerable reigning done by some, but they have arrogated the power. Christians may be kings and priests in embryo, but it is very certain that they must "hold out faithful to the end" before they can enjoy that high function in fact. But the absurdity is here. I have heard ministers say, that as a reward for their labor and sacrifice, they expected to reign over so many cities of the saints, in the new world, as many as they were worth of course. This idea and the church ruling idea are twin absurdities. Christ is going to reign "for he shall be king over all the earth." Zac. 14: 9. And when the saints "reign with Christ" it will be over the nations of the earth and not over the saints, nor yet over sainted nations. The Scriptures do not even teach that Christ will reign over the saints, but the saints will reign with him "over all nations." And with that fact before us how can we get the idea of one saint reigning over another, or one Christian ruling over another?

There is a manifest disposition on the part of those who adhere to church rule, to create causes for legislation, and therefore causes for judgment. And that feature of it is not after the mind of Christ for almost invariably the Scriptures are perverted for the purpose of producing these causes.

To illustrate, Rom. 12: 2 is an example. Paul here says "be not conformed to this world." This is construed to mean in dress, and hence, as a prominent elder recently wrote, "the church forbids